THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. 2: 2-4).

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THE CHILD—BORN AND UNBORN.

BY W. BROWN EWING, READ AT GENERAL RELIEF SOCIETY CONFERENCE.

WHEN a member of your committee asked for this address, I confess I was at a loss to know just what ground to cover and just what would be the most useful.

As my work has been, for so many years, entirely along mental and nervous lines, I naturally take up that phase of the subject.

It has often been said that "the hand that rocks the cradle rules the world." The proper way to train a child is to begin with its grandparents. The problems of caring for the fit and the unfit are entirely separate and distinct. The education of children is a vast problem that has not been fully worked out.

Environment, good or bad, has a wonderful influence on the future mental welfare of the child. But no surroundings, however good they may be, will compensate, in any adequate degree, for a bad heredity and a vitiated nerve cell formation. He who disregards nature's laws will surely pay the penalty—sooner or later. Like will produce like just as surely as night follows day, in the palace of the king or the hovel of the pauper.

If we remember that genius is essentially abnormal, and direct the teaching along general lines rather than toward fostering any special bent, we will surely more nearly reach the desired goal. Yet how often we find the opposite course persisted in and the precocious child encouraged along the one line of his peculiar aptitude—a one-sided brain development—and the abnormal ten-

dency strengthened rather than retarded. No amount of cultivation will give good growth when the nerve cells are few and ill-nourished; but careful culture can do much when there are those with strong inherent impulses toward development. On neurological grounds, therefore, nurture is to be considered of much less importance than nature, and in that sense the capacities that we most admire in persons worthy of remark are certainly inborn rather than made (Donaldson).

To be efficacious, physical and mental training should go hand in hand, so that the mentality may not be hampered by a weak body. Would you wish a child to become an accomplished musician or a lightning calculator and yet need a guardian in the ordinary affairs of life? From such material are the world's feeble-minded and criminal classes recruited.

Every child is a separate and distinct problem. The treatment that will strengthen one nervous system may utterly ruin another; and only by careful study and observation can you decide what course to pursue. Children like or dislike intuitively, and their confidence may be secured or lost in a moment's time. Their confidence may be secured by a kind word or thoughtful act, or lost by a careless word or deed. The child has not yet been born whose love and affection was gained by falsehood or deceit. Study the child, even more assiduously than the "alfalfa weevil," for really the subject is more worthy and more important. A "sane mind in a sound body" is more important than monetary consideration, for in the end the difference may be the sorrows that accompany the little white casket and the beautiful flowers. It costs no more to "raise" a man capable of living for eighty years than it does to "grow" one who has not the capacity of living to be forty years old (Fisher).

To begin a child's training with its grandparents simply means that children sprung from unhealthy and abnormal parents will be abnormal, and that they will start the battle of life under a handicap. The strenuousness of this life is hard enough on the hereditarily strong; what must it be on the one who from the first is below par? The vast experience that culminated in the Mendelian theory enables us to predict, almost with certainty, the relative fitness or unfitness of the progeny of a given marriage. The results of an analysis of pedigrees of insane subjects, and rules of theoretical expectation as propounded by Mendel, and known as the Mendelian laws, are as follows:

1. Both parents being neuropathic, all children will be neuropathic.

2. One parent normal, but with neuropathic taint from one parent, and the other parent being neuropathic, half the children will be neuropathic and half will be normal, but capable of transmitting the neuropathic make-up to their progeny.

3. One parent being normal and of pure normal ancestry, and

the other parent being neuropathic, all the children will be normal but capable of transmitting the neuropathic make-up to their progeny.

4. Both parents being normal, but each with the neuropathic taint from one parent, one-fourth of the children will be normal and not capable of transmitting the neuropathic make-up to their progeny, one-half will be normal but capable of transmitting the neuropathic make-up, and the remaining one-fourth will be neuropathic.

5. Both parents being normal, one of pure normal ancestry and the other with a neuropathic taint from one parent, all the children will be normal, half of them will be capable and half incapable of transmitting the neuropathic make-up to their progeny.

6. Both parents being normal and of pure normal ancestry, all the children will be normal and not capable of transmitting the neuropathic make-up in their progeny.

What better inheritance could you wish from your parents than a pure, normal heredity without taint of any kind? Can lands and houses, and the cattle on a thousand hills compensate for it? True it is that occasionally a defective is born to normal parents, but the relative infrequency of such an occurrence only emphasizes the law of heredity. The child born to a heritage of unrest may not "outgrow it," regardless of the fable to the contrary so often quoted. He may be trained out of it, but he will "outgrow" very few things but his cradle and his clothes.

The problem of caring for the unfit is becoming more and more grave with each succeeding year. When we must face it squarely is only a problem in procrastination. We know that the vast majority of degenerates are the children of parents who were insane, feeble-minded, epileptic, alcoholic, or too closely related by blood. If this statement holds good, it stands to reason that the more profound the parental taint the worse the degeneracy. Shall our defective population be allowed to increase without restraint? Shall we continue to procrastinate? Shall children be born who have very little chance of life and almost none of real usefulness? It seems only too true that "the forests are protected, the hogs inspected and the children *neglected*."

In your capacity as advisers in case of sickness you can assist many whose opportunities have been limited or those over whom fortune has spread a cloud that seems to have no silver lining.

If you could at the same time discourage the marriage of the unfit—remembering that only from healthy parents can healthy offspring result—you will accomplish a work that future generations will remember with gratitude. I know full well that very many people select their life-mate with much less care than would be bestowed on a new suit or hat. It will be said that I would take from love all the poetry—perhaps—yet I would like to substitute good common sense for poetry. The so-called Indiana Child Creed

that every child has the inalienable right to be born free from disease, free from deformity, and with pure blood; every child has the inalienable right to be loved; to have its individuality respected; to be trained wisely in mind, body and soul: to be protected from disease, from evil influences and evil persons, and to have a fair chance in life, holds good in this and every state. We say that all rules are broken in case of sickness, and the comforts of the well must give way to the sick, yet I have known the expectant mother to receive less consideration and care than is bestowed on the lower animals. Is it ignorance? Is it thoughtlessness? Or worse—is it a question of dollars and cents? If she requires intelligent care after a new life is ushered into the world, she certainly does before. In the present generation women underclad, underfed, overworked, cannot bear infants endowed with an organism fit to stay; factory children, with no light, no air, no resistance, grow up, if at all, to ages in which they are permitted to procreate their kind, only poorer (Jacob). Thus children are starved or defectives before they are born, infected with hereditary diseases, and destined to be born only to perish.

In the education of the mother, in the care of herself and her baby, we have the strongest weapon for fighting infant mortality. The prevention of infant mortality forces the problem of tuberculosis into second place. The United States government report for 1908 gives the mortality from every form of tuberculosis, in the registration area, as 78,289: whereas the number of infant deaths under one year of age total 136,432!

A baby comes into the world with less chance to live one week than an old man of ninety, and less chance to live a year than one of eighty. Is it not true that there are too many short coffins sold in the United States? More than 1000 infants, under one year of age, die annually in this state. Dr. Hope of Liverpool reports that the deaths among children under three months of age, either wholly or partially fed on artificial foods, are fifteen times as great as they are among an equal number of infants fed on breast-milk. Ten bottle-fed babies die to one that is breast-fed. According to statistics, and from estimates in part, 1,500,000 persons die annually in the United States, 630,000 of these from preventable diseases.

The fundamental causes of infant mortality are mainly the result of three conditions—poverty, ignorance and neglect.

The head of the United States government Children's Bureau (Miss Julia Lathrop) has this to say regarding infant mortality:

"Most of us are very much shocked to find that in the ten years from 1910 back to 1900, there came into the world at least two and one half million children who died before they were one year old, slipping into life and out again, unknown and unnumbered in any public way."

And yet is there not something worse than infant mortality—

disgraceful and wasteful as it is? The moral degenerates that fill our prisons, the insane that fill our asylums, all have to be reckoned with. If improper marriages, vicious living, ignorance and poverty pad the death roll, do they not also leave us a certain class of human beings characterized throughout life by certain peculiarities, eccentricities, originality in some useless way, oddities of manner, speech or dress, non-conformity to the rules that govern the great body of mankind, these things not amounting to true insanity, and yet being usually by heredity closely allied to it, or by evolution ending in it at last? No one has lived long in the world without meeting many examples. Some of these examples are strikingly original, a genius in some lines of work or thought, yet in the ordinary affairs of life wanting in those traits that bring success and capable of transmitting to posterity an unstable mentality and a vitiated heredity. The poor you have always with you, the mentally defective likewise; in the one case a distinctive hereditary taint as a causative factor and at the same time preventable, in the other a misfortune. You can neither legislate nor educate poverty from the world, but you can educate hereditary mental defectives out of existence.

In your labors of love among the poorer classes there is a vast field open to you, a field that has not received the attention it deserves, a field that by its newness begets opposition in the ignorant, and yet a field of work that will amply pay for all your time and labor, and the result will be—what?—Better children born and unborn.—*Woman's Exponent.*

THE "MORMONS" AND TEMPERANCE.

THROUGHOUT the world at the present time laudable attempts are being made by various temperance societies to put an end to the traffic in intoxicating liquors; or, at least, to have the traffic regulated, and restricted to certain well defined districts. It would be difficult to estimate the number of meetings held each year, and the number of vigorous speeches made against the effects of the use of alcohol as a beverage. It is hardly necessary for me to refer to the countless millions of lives that have been ruined, and hearts broken, by alcohol. I believe that the statement made by the eminent Mr. Grady is not an exaggeration. He says, "Alcohol has dug more graves, and sent more souls unshrived to judgment than all the wars since Joshua stood beyond Jericho. and all the pestilences since God sent the plagues upon Egypt."

It seems to me, however, that the temperance reformer makes his principal attack upon the effect, without getting at the cause. He aims to have arbitrary regulations instead of instilling into the minds of the young people those principles of religious truth that

will lead them to turn from the grog shop as from a thing unclean. A short time ago I heard a preacher give an excellent address upon temperance. I wondered, while listening to his remarks, if he had ever stopped to consider the fact that if all men were true Latter-day Saints there would be no need of the legislation against the liquor traffic, which he so earnestly advocated. Why? Simply because the Latter-day Saint mother teaches her child the gospel of Christ, of which purity of life is a fundamental part.

All well informed people know that the Latter-day Saints are a people singularly free from all forms of intemperance. The drunkard, the adulterer, the idler have no place among them. What are the results? Practically no criminals, no insane, no paupers. I think all will agree that a temperance community is rather exceptional. How are these results obtained among our people? Are they the fruits of the labors of a temperance league with their orators and brass bands? No. Has the strong arm of the law taken the whiskey-glass from the hand of the "Mormon?" No. Is it because the Latter-day Saints, being an intelligent people, can see that drunkenness is not a financially paying proposition? No, abstinence with them is not merely a matter of policy; it is a matter of religious principle. They are temperate because the gospel teaches them that intemperance is sin. They believe that the purpose of man's existence is that he might have joy. Not worldly pleasure merely, but the joy of achievement, the joy of everlasting progression, the joy of being clean and strong. Also, they believe that "to obey is better than sacrifice, and to hearken than the fat of rams." And, when the Lord speaks through His servants, "showing forth the order and will of God in the temporal salvation of all saints in the last days," they hearken. They are promised wisdom and great treasures of knowledge for so doing, "and shall run and not weary, and walk, and not faint" (Doc. and Cov. Sec. 89).

These are some of the reasons why so-called "Mormonism" is the most vital force in the world to-day for the cause of temperance. The Latter-day Saints are taught to keep clean the tabernacle which clothes the immortal spirit. They are taught to have their hearts and minds in tune with the Infinite, to ever be pure in heart, that the Spirit of God may be with them and teach them wisdom in all things. "Blessed are the pure in heart," says the Master, "for they shall see God." They believe in the power of prayer, and that they should always have prayer in their hearts. Fancy a drunken man praying! Fancy one who has surrendered his God-given reasoning power, one who has defiled his body and killed his conscience, being in tune with the infinite Spirit of God—being pure in heart! It is easier to believe that the earth was created in six days out of nothing than that the Holy Spirit can guide a man whose nerves have been shattered, whose intellect has been stunted, and who has given up, body and soul, to an un-

controllable appetite. This is why "Mormons" are not drunkards. This is why they stand for a clean manhood and a virtuous womanhood. This is why they spend more money, per capita, for the education of the mind and body than any other people in the world. It accounts for their health and wealth, and for the high standard of attainment reached by "Mormon" men and women in almost every line of endeavor. How true and beautiful is the teaching of the Prophet Joseph Smith that all temporal blessings are obtained by obedience to irrevocable laws, upon which those blessings are predicated. What a tribute to divine justice! And yet this teaching was not originated by the latter-day prophet. Centuries before the Israelites had been taught that the Lord was a jealous God, "visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments" (Exo. 20: 5, 6). This is merely a statement of the operation of the law of justice. How does the Lord visit the iniquity of the drunken father upon his children? By means of the law of heredity, by which delicate bodies and vicious appetites are transmitted from generation to generation. If, however, these vices are conquered, great will be the reward of those who overcome them. Said the Lord unto Cain, "If thou doest well, thou shalt be accepted, and if thou doest not well, sin lieth at the door, and Satan desireth to have thee" (Book of Moses 5: 23, Pearl of Great Price).

Then let us understand that unchangeable law governs the universe, and that the laws of nature were decreed by God. Latter-day Saints ought not to need exhortation upon the subject of temperance. They know that alcohol and tobacco, tea and coffee are drugs that will eventually lower their efficiency and their self-esteem. They are not good for the body. The Lord has told us so. He who uses them will some day have to pay, as surely as effect follows cause.

To the temperance reformer, to all who seek after virtue, honor, knowledge and truth, the "Mormons" have this to say: We want to help you; we want to rally the forces that are arrayed against King Alcohol and his close associates and followers, indolence, immorality and ignorance. These are the worst enemies of the race. Will you help to subdue them? If you will, you must cease to persecute truth in any form. You must cease to compromise with certain forms of vice as "necessary evils." You must get at the *cause* of evil-doing, and the effect will take care of itself. The unseen commander of this campaign is Christ. His voice has directed the whole of our glorious march. Truth is our armor, righteousness our sword. Let us take care lest the demon of intemperance shall shatter the one, and cause the other to drop from our hand.

Wombwell. ERNEST E. GREENWOOD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 23, 1914.

EDITORIAL.

SIGNS OF THE TIMES.

In another portion of this week's issue of the *Star* the reader will find, under the caption of "Our Foolish Sense of Safety," some remarks by the editor of a great religious journal, *The Christian Work and Evangelist*, New York, concerning certain conditions of society which show the deep-seated unrest and discontent that exist among the laboring classes in this kingdom, and in the United States more noticeably still. The author might justly add to the list of countries which he named, India, and almost every other civilized community in the world. The social outlook is not only not assuring but, as that paper says, the "facts are very ominous in their character, and convey a very uneasy feeling to all people who read the signs of the times." There are but few, comparatively, who are willing to take time to study these signs, and by far a still less number who are willing to accept their teachings as a revelation from the Almighty to His children, and to be guided by what their ominous character portends.

The world, during late years, has been clamoring for "signs" that the Lord "has brought forth the great and marvelous work" of the last days of which Isaiah speaks (Isa. 29: 14), and their manifestation on every hand is a response to their prayers or demands. They are sufficiently numerous, too, to demonstrate that He is very actively engaged in working out the purposes for which that work was instituted. Some mighty forces are operating in these times that were inactive in days that are past. Their power is felt in almost every department and condition of human life, and even nature herself presents to our view an appearance of unrest. These "signs" are occurring in full view of the world, and should make some or all of its people, who live in Christian lands especially, stop and consider whether God has not in other ways, and still more plainly, manifested "signs" and given demonstrations of His presence and work to some specially called and chosen representatives among men. In times past His clearest and most perfect revelations of Himself and of His purposes and work were given to such men—not to all the world at first hand—and it is, therefore, consistent for us to expect that He will now follow the precedent which He Himself established on other occasions. No one, further, should close his eyes to the fact that when He has heretofore set His hand to chastize the nations in a special manner, He

has first sent forth a WORD of warning to them by the voice of specially ordained servants before His more general "signs," acts, works and judgments have commenced to sound their loud call to repentance, as, for instance, in the case of Noah and the antediluvians, or the sending of prophets to the rebellious Israelites.

In view of the impending dangers to society, to the churches, to human institutions of all kinds, is it not evident that this world has progressed far on the way towards that point where the WORD of warning shall give place to divine actions that shall speak louder than the voices of men in their efforts to awaken the slumbering nations to a realization of the fact that the Almighty purposes to busy Himself actively in the affairs of men, and cast up accounts with them? Being, then, well along in the second act of this great world drama—the scene where action takes the place of the unheeded cry of warning—it behooves all men to enquire earnestly and with diligence where and by whom the voice of warning was first sounded, and what is the message that it bears. That it has been raised and the proclamation sent forth, we may assure ourselves from all the great precedents of Bible history. Moreover, no one should close his eyes to the fact that, since the signs of the times are ominous of danger, revolution and terror in the near future among civilized and so-called Christian peoples especially, the conclusion is forced upon us that there must be something radically wrong in the sight of God with the world's boasted enlightenment and Christianity. We do not think that it becomes the Shepherd of the fold to club the sheep, for Jehovah to strike terror into the hearts of masses of His faithful followers, or leave His people in the day of peril without a word of counsel suited to the occasion; and we bear testimony that He has done those acts which make His present dealings with mankind consistent with His course of action in times of ancient peril and judgment.

The dangers which threaten to overwhelm human society in a maelstrom of destruction, are not fully appreciated; for, if they were, there would be proper and united efforts made, by those in positions of power and influence, to remove the evils which give rise to our great modern troubles, and so escape the threatened calamities. But to eradicate them, no half-way measures will prove adequate. A new order of society is demanded, and to be permanent and beneficial to all, it must be remodelled throughout. It needs a regeneration—a new birth by the Spirit of God. A new life founded in righteousness when justice and brotherhood shall enter into all human relationships. The "signs" of the times point to this condition as the issue of the revolution in society that is at hand. The goal can be attained by the peaceful and blessed means provided by the gospel of our Lord and Savior Jesus Christ, or by the sword, bloodshed, and an appalling loss of life and property. The world can choose which it shall be.

The individual who has become so diseased by his immoral and

wicked habits that he is on the verge of a physical collapse, can not expect that anything less than a remedy which goes to the root of his troubles, can set him upon his feet again as a sound and healthful man. He may cover up his sores; but the trouble lies deeper than the surface. The blood must be purified and vitalized and kept healthful by wholesome food and non-vitiated air, if permanent good and blessing shall follow. The application of a few plasters—the use of a few ointments, no matter how sweet they may smell—will not cure the social unrest that is felt in all civilized countries among the toiling millions. Nor will repressive measures be of any permanent avail. To shoot them down in droves would be much like cutting one diseased limb away in a vain effort to save another that is equally bad. No cure can be effected in that way. If the troubles were restricted to a certain class of people, their destruction would suffice to give the remainder a new lease of life, for a time at least; but it is not. The disaffection permeates all of the lower ranks and orders of society. The discontent and anger of the masses is directed, apparently, not so much against governmental restrictions as they are against the rich on account of their arrogance and indifference to the wants and needs of the poor. If the latter are more than usually envious and hostile towards the wealthy, it is because the latter make provokingly conspicuous the ease and luxury that riches can buy, and the callousness of the hearts that are set upon them. If the gulf that separates between the poverty-stricken and the toiler, who eats his bread in the sweat of his brow, and the wealthy is growing wider daily, it is because the latter are unwilling to assist in bridging it or in closing it fully so that mankind may stand on a common plane—mingle and associate together as a universal brotherhood.

Instead of getting better, matters are growing worse. A few years ago the author who should have written as the *Christian Work and Evangelist* now does, would have been censured as an alarmist of the worst type; but in this day we have the example of a great conservative journal setting forth FACTS that are of the most startling nature, instead of the croakings of a "calamity howler" or frightened pessimist. The world feels that it is on the verge of a revolution that will dwarf like events in the past into comparative insignificance; and what makes the situation doubly serious and alarming is that none of the social philosophers or doctors can propose a remedy that will quiet the public fever of fear, and bring peace and rest to a troubled world. The Nihilists have one plan to propose, which is, substantially, to kill the patient, not to cure him, and seize on his possessions. The concluding chapters of the recent war of the allied powers against Turkey, which were written in blood, and recorded atrocities of the most fearful nature, are indices to the manner in which the division of the spoils would be conducted by those whose hearts and lives are already dedicated

to slaughter and rapine in order to gain their ends. Other men or associations have other remedies to offer; but the one body which should be able to point the way to a definite solution of the social problems now confronting the world, confesses itself powerless to do this work. The Christian churches altogether make an aggregation of wealth and power whose influence should be able to dictate a righteous policy to the world in the midst of present dangers, and one that would bring peace and safety to it. But some of the leaders of the religious world confess that our modern evils are beyond the power of the churches to control, and all others might as well make the same confession; for who can fail to see that conditions have been getting worse right along in lands where the power of the churches has been greatest. The paper to which we have referred claims that socialism can not bring about the required great improvement in conditions, nor can the Nihilists. In this the editor speaks truly. But why did he omit all mention of the sectarian Christian forces of our times? Doubtless he was aware that it is vain to look for relief to their efforts. Nor is the education of the masses as the world goes, of any greater importance—a factor of greater power—in this case than the other agencies mentioned. There, doubtless, never was a time in all known history when education—purely intellectual education—was so widely diffused as during the present period; but, notwithstanding this fact, society is rushing with increasing speed every year towards a maelstrom of destruction and death, and it is dragging with it every institution, civil and religious, that it has established for itself.

Nothing will bring the desired relief and establish permanent peace, contentment and safety among mankind again, but the plan which the Almighty proposes, and that is an acceptance of His gospel in its entirety, and with all its powers and obligations. There was a time when some measures—one like that proposed by the *Christian Work and Evangelist*, where the wealth of the rich should be devoted to the work of averting, in the manner proposed, the dangers that are threatening—would have been of much more avail than they can possibly be under present circumstances. There have been times when God has not spoken to the people and told them what they could do to cure their particular ills, and when, as a consequence, they did not have divine counsel; but were obliged to depend wholly upon their own wisdom for guidance. As the Almighty does not reap where He does not sow, He can not justly exact of mankind, when they work according to their own light only, as much as when they have the benefit of divine light and counsel. The times of ignorance of His will He "winks at"; but the case is far different when Hs speaks plainly, pointing out the way to safety, and commanding all men everywhere to repent of their sins—to forsake all man-made plans, devices and what not, and follow Him and His instructions. The

case stands just so at the present time. God has spoken and has proclaimed to the world the means by which the whole people can escape the calamities that are impending. All the wealth in the world, if now consecrated to righteous purposes, will not avert the threatened evil, if nothing further is done to placate a God aroused to wrath by a world that despises His counsel, and persecutes those whom He sends to it with His offers of mercy and assistance. Remember the words that Christ spoke when He wept over Jerusalem; but His tears of sorrow did not avert the doom which she invited by her infidelity and stubbornness; nor will the tears and the fears of the world, nor the offer of money on the altar of sacrifice, suffice to turn aside the purpose of the Almighty to exact of its people an accounting of their stewardship over His vineyard, and the things entrusted to their care. He has entered, in these last days, as a factor in the settlement of all social questions as well as religious, and the time has come for them to be settled RIGHT. He can not now be ruled out as an active participant in the adjustment of these matters that are vexing the world. He has told it how its evils can be corrected, and peace, plenty, safety and His protection enjoyed. This proclamation has been sounded in men's ears for more than eighty years. The day when the Almighty will supplement the cry of His servants by actions that shall make men's hearts fail them for fear, is at hand. It is of no avail to prophesy that such a day shall come, for it is here. The announcement of the first elders of this Church that after the testimony of its missionaries, signs and judgments should follow, is fulfilled.

T. W. B.

OUR FOOLISH SENSE OF SAFETY.

WE do not wish to be thought alarmists, but we do believe in facing the facts of life. And certain facts are before the nation just now that are very ominous in their character and convey a very uneasy feeling to all people who read the signs of the times. Hardly a week has passed in New York City for the last two months that has not brought a demonstration of more or less magnitude from the great submerged masses, as they are called. Threatening rumbles often breaking into plainest speech of anarchical character have been echoing throughout the city. Parades of all sorts, with accompanying anarchical addresses, have been common. Several church services have been interrupted, with unfortunate consequences. A group of Socialist and Anarchist papers of big circulation have been calling for a revolution. And it has not been confined to New York. It is all over the country. Colorado has been in a state of civil war. And it is all directed against the very rich. The truth is that the masses have become educated, and they are beginning to see the awful distance between the

starving and the multimillionaire. They are thinking, and they contrast their meagre livelihood with the profligate extravagance of the rich. And it is more the indifference of the rich to their hard lot that angers them than it is the great wealth of the rich. It is the profligate luxury of the rich that stirs them more than their possession of great wealth. We believe that the time has come when for the sake of the nation the rich have got to address themselves to the remedying of the injustice of the economic order. Without condemning Mr. John D. Rockefeller, Jr.—for we believe he has acted conscientiously—we believe he has missed the opportunity of his lifetime to have rendered a great service to the nation and to have made himself even beloved by the working classes forever. We wish that he had said when the Colorado horrors were called to his attention: "I will go to the bottom of this whole matter and see that justice is done to all. I will dedicate my life to lessening the distance between the very rich and the very poor." The Socialists cannot do it. A new order with the same kind of men will help nothing. The Anarchists cannot do it. They may destroy the social order, but it will grow up again worse than ever. The rich can do it by a great consecration to the nation.

To show that we are not alone in this way of thinking let us quote the Chancellor of the British nation. On presenting his recent Budget to Parliament Mr. Lloyd George warned his opponents in Parliament that the murmurs of insurrection were to be heard elsewhere than in Ulster. "There is a revolt surging up in the country among millions of men against their conditions, and unless the rich, the opulent people of this country, are prepared in time to make sacrifices to lift their fellow-citizens out of their wretchedness, a day will come—and it will come soon—when they will look back with amazement and regret at the day when they protested against the 1s. 4d. extra insurance against revolution when it came from the government."

And commenting on this speech *The British Weekly* has this to say: "By far the most effective evangelists of Socialism are luxurious motor cars. They preach the doctrine throughout the land day and night. As they sweep along the rural roads, and the lonely villages, and the country towns, and the crowded cities, they proclaim to the toiling multitude the luxurious lives of the rich. They point the contrast sharply and unmistakably, and without any waste of words. It is those who have most reason to hate and fear the advance of Socialism who build and equip and send forth those most convincing and most persuasive of preachers."—*Christian Work and Evangelist.*

"THE Archbishop of Cologne, being asked by the Emperor Sigismund how to attain true happiness, replied, 'Perform when thou art well what thou promised when thou wast sick.'"

MEDITATIONS OF A QUIET HOUR.

I FIND that a great many people of the world look upon the Latter-day Saints, commonly known as "Mormons," as a degraded and uneducated people. In their eyes there is nothing too low or degrading to charge against them; but through the past ages truth has been scoffed at and scorned, while error has flourished, and has often appeared to be truth itself; for inasmuch as "all is not gold that glitters," so also a great many things which appear to be true are erroneous.

The question might well be asked, "How am I to detect the truth from error, to know whether I am right or wrong?" There is one, and only one way to find out, and that is by earnest investigation; but the earnest investigator will ask his heavenly Father, in humble prayer, as our Prophet Joseph did, to guide him in the paths of righteousness. Through this means his understanding will be quickened, and what was but a mere belief will become actual knowledge; for God will not deceive anyone.

If we would put more trust in our heavenly Father and follow out the dictates of our conscience as the Spirit enlightens it, we would not go very far astray. If we would realize that mankind, from the oldest to the youngest, are all part of one large family, that we are all children of God, and that one is as dear in His sight as another, and would treat each other kindly, it would do much to make this a more beautiful world. But we find that those who should know better, and who are professing Christianity, are in some cases, ready to trample under their feet all who can not see eye to eye with them in religious matters.

We as Latter-day Saints claim to have the only true Church of Christ, and allow all men the same privilege. Why, then, are many people so bitter against the "Mormons"? It is not because we are wicked; but rather because we are becoming powerful so rapidly, and are trying to live in harmony with the teachings of the Savior.

True it is that every Christian church has some truth in it, but we know that the Church established by Christ had a perfect organization with apostles, prophets, pastors, teachers, elders, etc. How many of the so-called denominations on the face of the earth to-day have such an organization as the Latter-day Saints? and how many claim to have direct revelation from God? We claim that the gospel was taken from the earth; that God has now again spoken from the heavens, and restored His true gospel to the earth.

Many churches and religions societies have been organized since the apostasy from the early church; but not one do we find coming forth with a "Thus saith the Lord," and when our Prophet declared that he had conversed with God and His Son Jesus Christ, he was called a blasphemer. Mankind did not want truth,

so, like prophets before him, he sealed his testimony with his blood.

Christ taught many great lessons to the people; but the majority of the people rejected Him, and we need only look into His life and see that He was very unpopular. He knew very well what He was saying when He said, "If ye were of the world the world would love you, but because you are not of the world the world hateth you." Those words are, indeed, true. The Latter-day Saints are despised and persecuted by the world, nevertheless, they are a happy and prosperous people; and they realize that the "servant is not greater than his Master."

To-day the "Mormons" are being cleansed and purified by the fires of persecution, and all dross is being taken out of their natures, making them more fit for the celestial kingdom, where every true Latter day Saint is striving to go. The seeds of truth are being sown in love, prayer and faith, and they shall have a bountiful harvest. The victory is sure to come.

In conclusion, I became a Latter-day Saint because the gospel of Jesus Christ taught me to be broad-minded, to embrace truth wherever it is found, and "Mormonism" embraces all truth. May God bless us all, is the prayer of a humble sister.

Nelson. ROSA HUGHES.

DO SOME ONE THING WELL.

LET me say to the young, forming habits, one fact or truth looked at in all its phases, traced in all its relations, thoroughly mastered, is worth more to head, heart, and life, than a thousand superficially grasped and partially comprehended. Take a subject, think through it, over it, under it, turn it over, look at it in all possible phases and relations; master it, make it your own; one book—read it, question it, doubt it, discuss it and analyze it; master it, and it will be worth a dozen read in a cursory or superficial manner; one text of scripture—fathom it, measure its length and breadth; try to detach it, and find the ligaments by which it is held; think down into it until you come, according to its own path to Christ—for to be sure, as He is the truth, every truth leads to Him in His own way—get into its very heart and look at it, for the peculiar glory of spiritual truths, like some temples, can be seen only from within. Climb to its summit. As literally, so spiritually, the best, widest, grandest prospect is from the top of its heights. It is the beaten oil that gives the brilliant flame. It is thoroughly digested food that gives us strength and health. I would not say, read the Bible less, but meditate upon what you read more. It is not the best Bible student that remembers the greatest number of verses, or that is the most skillful exegete of its difficult passages, or that has at his command the greatest number of facts and

truths; but rather that man who best understands its great fundamental principles that lie at the foundation and manifest themselves through every verse, and is the most thoroughly imbued with its spirit, that has the key of interpretation to the deepest meaning of the whole.—UNKNOWN.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Portsmouth harbor (London conference), July 11th, 1914, when three persons were added to the fold of Christ. Elder Lawrence A. Southwick officiated.

A baptismal service was held at "Deseret," South Tottenham, London, N. (London conference), on July 15th, 1914, when five persons were added to the Church. Elders Jesse W. Minson and Karl S. Willes officiated.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on July 16th, 1914, per s.s. *Victorian*: David J. Campbell, Lawrence W. Sloan, Erwin D. Bailey, J. Leonard Love, Otto K. G. Demke, Walter H. Perschon, Salt Lake City, Utah; James I. May, Grovont, Wyoming; Marion M. Green, J. Wesley Chipman, American Fork, Utah; Vern R. Ekins, Arthur M. Knudsen, Earl Bent, Provo, Utah; J. Leo Seely, Mount Pleasant, Utah; Bakke Postma, Aaron T. Pingree, Ogden, Utah; Mason Gardner, Pine Valley, Utah; Willard G. McMullin, Leeds, Utah; Frank W. Wayman, Centerville, Utah; Harold H. Cutler, Shelley, Idaho; Alonzo B. Isaacson, Ephraim, Utah.

Appointments.—The elders who arrived for the British mission on July 16th, 1914, have been appointed to labor in the following conferences: David J. Campbell, Scottish; James I. May, London; Marion M. Green, Manchester; J. Wesley Chipman, Birmingham; Vern R. Ekins, Norwich; Earl Bent, Liverpool; J. Leo Seely, Irish.

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